

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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NO. 7.

FOR THE CHRISTIAN MESSENGER.

REVIEW

Of a book, entitled "LECTURES ON UNIVERSALISM :" By JOEL PARKER, Pastor of the third Presbyterian Church, Rochester. "Buy the truth and sell it not." Printed at Rochester by Elisha Loomis—pp. 126 12 mo.

(Continued from page 42.)

I have shown from the unequivocal language of the Scriptures, that the *Law*, on which Mr. P. builds his fabric of future and endless punishment, cannot annul the promises of God—that the law was added subsequently to the announcement of the promised blessings ; and that the law was a subservient provision, and intended to characterize all men as sinners. There is one fact connected with the law, and showing its influence when *God shall write his law in the heart of his creatures*, which I will mention, as it will be new to Mr. P. It is this, "The law of the Lord is perfect, converting the soul." Let Mr. P. oppose this affirmative proposition, by producing from the Scriptures a negative, which shall declare in equally unequivocal and imperative terms, that the law of the Lord is perfect, in, and when it shall produce, a contrary effect; and that it shall operate perfectly in damning sinners with future and endless punishment. I call upon him to do this, if he can. The columns of this paper shall be open to him for that purpose, and he shall receive an honorable, and candid, and a respectful attention. I wait for a reply.

As it is important to expose destructive errors, I will examine the principal argument in Mr. P.'s book, and show that it is inconclusive.

To prove that sinners have no part nor lot in the promises of God, and that the promises are made exclusively to a peculiar character of men, or to the good, or the righteous, and also that sinners have their only portion in the condemnatory sentence of the law, Mr. P. argues as follows, page 14: "If I were to look around upon this assembly, and give out an invitation like this, all the *white* people in this house, are invited to attend Divine Service here, to-morrow evening, you would immediately look around to see if there were any colored people present; if there were none, and it was evident that I knew there were none present, you would see that my language was destitute of all force and appropriateness. You would think me deranged. But when it is said, Blessed are the dead who die in the Lord, and all are ultimately blessed ; this language has no force, and the writer appears as much deranged as I should appear in giving out such a notice. When it is said the righteous shall go into life eternal, it is plainly destitute of all meaning, if all shall go into life eternal." Mr. P. therefore concludes, "it is evident that all will not receive eternal happiness." I trust the reader will pardon me for being a little prolix, since the duty has devolved upon me of defending the inspired writers against a charge of insanity, provided their writings shall have a significance contrary to the opinion of Mr. Joel Parker!!

I shall assign two reasons, why Mr. P.'s simile is *mal appropos*. First. The subject under consideration is not an invitation, but a promise. Second. The promise is not made to people of a peculiar color, and withheld from a certain other people of a different color. I will add, the simple truth is this—the original, and all-

important promises of God are to Christ, "the Head of every man—who tasted death for every man." What Mr. P. has mistaken for promises, and in his simile has metamorphosed into an invitation, is an assurance of the *consequences* to result from well-doing. I shall not merely admit, but contend, with a zeal, and a measure of proof and evidence, beyond Mr. P., that a contrary conduct from well-doing will involve consequences of a corresponding, and therefore contrary nature or quality. I trust I shall be able to assist the mind of the sincere inquirer after truth, who shall be willing to buy the truth, at the expense of incurring all the odium which modern Pharisees heap upon the head of the humble believer of Christ's Gospel.

Dr. Emmons of Massachusetts, Dr. Spring of this city, and others, have avowed their belief in the hypothesis in question. Mr. P. is not alone. Dr. E., commenting on Solomon's declaration, "I love them that love me, and those that seek me early, shall find me," argued, that God only loves those who *first* loved him. Dr. S., in his book, entitled "Essays on the Distinguished traits of Christian Character," has taken the same ground, and the orthodox phalanx have concluded that Christ's beloved disciple, John, was beside himself, or in his dotage, when he declared, in unequivocal terms, "We love him (God) because he first loved us." John, therefore, was tinctured with insanity, according to Mr. P. But Paul, that distinguished apostle, was as mad as a March hare, according to this hypothesis, for he has upset the whole orthodox system, and like Samson, prostrated the foundation pillars of their edifice. Hear Paul, (Titus, iii, 3—7.) "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; That being justified by his grace, we should be made heirs according to the hope of eternal life." The prophet Isaiah must come in for a share of orthodox obloquy. Hear him. (Isa. lvii, 16—18.) "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners." Again, (Isa. xliv, 22,) "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto me; [For what cause shall sinners return?] for I have redeemed thee." Then follows an exclamation of triumph, "Sing, O ye heavens, for the Lord hath done it!" Paul comes again, more deranged than before. (Eph. ii, 4—5.) "But God, who is rich in mercy, for his great love wherewith he loved us, [Stop, a moment, Paul, this contradicts our doctors. Paul, what do you mean? We say, God loves only those who first love him; God will love sinners if they will become righteous; now Paul proceed,) even when we were *dead in sins*

hath he quickened us together with Christ, (Paul, Paul, you are beside yourself,) by grace are ye saved." What madness! Saved by grace by the favor of God? Well, after all, there is nothing strange in Paul's assertion, provided it is true that God *loved* men when they were *dead in sins*. I have committed a mistake. There is something wonderfully strange in this. For it is now a settled point, that every man who *dies in his sins*, shall be damned, he shall be the subject of a future and endless punishment. Mr. P. what will you do in this case? I will see if you cannot contrive to find a loop hole. Cannot a man be *dead in sin*, without *dying*? John says, "We know that we have passed from *death unto life*, because we love the brethren. Probably John meant that he had been *sick in sin*, a little indisposed, and would have died if he had not saved his life by a timely repentance. If this will solve the difficulty, Mr. P. is welcome to it.

But Paul comes again ; let us hear what Paul will say more, that will throw light upon the subject. (2 Cor. v, 18, 19.) "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself—not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—Paul, if you should come to New-York, with this doctrine in your mouth, every church and pulpit would be closed against you, unless you should descend to preach in the Universalist Churches. What! Do you call yourself a minister of reconciliation ? an ambassador of Christ? Do you call this, the ministry of reconciliation, that God was in Christ, reconciling the *world*, Kosmon, mankind universally, unto himself? Why, Paul, you mean the *elect*, the *chosen few*, the righteous, the good part of the world. And then, Paul, you are in a gross error in another important particular. Talk of not imputing the sinners' trespasses unto them, and call this the ministry of reconciliation, not reckon, or account, mankind as guilty. I have a recollection of having read something very like Paul's doctrine, in a book called the Old Testament, giving an account of Moses, and of his praying to God to show him his *glory*, and that God answered Moses, and said—"I will make all my goodness pass before thee. And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and cleansing." (Ex. xxiv, 6, 7.) I will inform the reader, that I have not followed the translation, nor quoted the supply by the translations, given in *italics*, but have quoted the passage as it is found in the original by the best Hebraists. God declares that his *glory* is his goodness ! He proclaims, that he forgives iniquity, transgression and sin ; and it is left to modern preachers to announce that God, instead of forgiving iniquity, and cleansing the sinner, will torment him endlessly. How these men, who thus pervert the Scriptures of truth, to obtain applause and fat salaries, can answer to their consciences, I must leave to the reader to imagine.

Now to the point. I am—no, the Scriptures and Mr. P. are at issue—as follows : The Scrip-

tures represent Christ as the heir of God, and all mankind as his inheritance, and the promises to him, as the head of every man; and asserts, that, "if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Mr. P.'s hypothesis represents Christ and the Devil, as the heirs of God, and that they receive the inheritance, the human race, between them; and the promises not to Christ, as the head of every man, but to a part of mankind; or rather not to men, but to a peculiar character; and that the law is against the promises of God to that degree, that a part of those whom God hath concluded in unbelief, under the law, for the express purpose of saving them, shall be damned by this very law eternally.

Now let us return to Mr. P.'s simile, of "white and colored people," and see how Mr. P.'s hypothesis will stand the test of his own criterion. According to Mr. P., the same God who has promised, has threatened; and it is a fair presumption, that if the threatenings shall fail, and not be inflicted, the promises will not be performed.

Mr. P.'s omnipotent law shall be first considered. (Gal. v, 14.) "For all the law is fulfilled in one word, in this—Thou shalt love thy neighbor as thyself." And we read, that the carnal mind is not subject to this law. This one omnipotent word, which fulfils the law, is *Love!* "God is Love," and his law is like Himself. Hatred is opposed to this law. I refer Mr. P. and the reader to Deut. xxviii, to learn all the blessings, and all the curses, or threatenings, consequent upon keeping, or violating God's law. All of which consequences are confined to this life—this world—to this present existence in the flesh. No honest man, possessing common sense, can read the chapter in question, and deny my position. Paul declares, (Rom. v, 20.) "The law entered that the offence might abound." How, that the offence might abound? Ans.—Paul, in a preceding verse in connexion, says, "As by the offence of one *judgment came* upon all men to condemnation; [damnation] even so by the righteousness of one *the free gift came* upon all men unto justification for life!" And when Paul subsequently says, in connexion, "The law entered that the offence might abound," he explains, by adding, "That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

I wish to impress upon the mind of the reader, and also upon Mr. P.'s mind, a momentous truth—namely, that *sin* cannot reign, without producing death; and that grace cannot reign, without producing life; and it must be through or by the means of righteousness, and Christ the mediator, or agent to effect the reign of grace, where sin before reigned unto death. The conclusion is perfectly irresistible. Sin must reign unto death, before grace can reign through righteousness unto life, by Jesus Christ. For the law entered for this express purpose. Hence I dare hazard—I do more, I will declare from a conviction of duty, my belief, and my readiness to defend the doctrine, that that damnation which the Scriptures teach, is, in the Gospel plan of salvation, an indispensable, free requisite to that grace which shall reign through righteousness unto eternal life, by Jesus Christ our Lord. As much so, as that mortality shall precede a resurrection to immortality—as much so, as that sickness shall be necessary to give opportunity to the skill of the Physician. On this subject I feel strong. I will stand or fall with the Bible.

The subject is now fairly before us. What are the threatenings? and what the promises of God? Ans.—Death is the threatened consequence of sin. For "the wages of sin is death." Eternal, or rather *aionion* life is promised. I

will say that this is declared to be the consequence of sin abounding, that grace might reign through righteousness unto eternal life, by Jesus Christ. What is threatened? Ans. (Isa. xlvi, 24.) "All that are incensed against him shall be ashamed." Again, "The soul that sinneth it shall die."

What is promised? Ans. God has promised that Abraham's seed, Christ, shall be the heir of the world—all the kindreds of the earth shall be blessed in, and by him, and be saved from sin. What is promised to different characters? Ans. The consequences are declared, sin on the one hand, and death on the other. Righteousness on the one hand, and life on the other. The mode of expression may be varied, but the truths taught are the same. No man ever found life in sin, or death in righteousness. What is death? Ans. "To be carnally minded is death." What is life? Ans. "To be spiritually minded is life, and peace." Here are the simple, or unequivocal truths of the bible, plainly stated, and unconnected with human dogmas and traditions. Let the honest mind receive them. "Buy the truth and sell it not."

But the simile, "the white and the colored people." Well, the simile, although *mal appropos* before, will now be useful. Mr. P. acknowledged that he would deserve to be thought a deranged man, if he were to invite all the *white* people in his house to attend a meeting, and there should be no colored people present to authorise the distinction, etc. Therefore, "when it is said, blessed are the dead who die in the Lord, if all die in the Lord, and are ultimately blessed; this language has no force, and the writer appears as much deranged as I should appear in giving out such a notice." Supposing that John, the author of the declaration, should write of the end of the Jewish economy, as he did in Rev. xiv, and of the commencement of Christ's reign, and of the Gospel Church state, and should add two words which Mr. P. forgot to quote and say, "Blessed are the dead who die in the Lord, *from henceforth*," would John look, and speak like a lunatic? Would not John have written like a crazy man, if he had written of men dying in the Lord before the Christian era? Consequently, if Mr. P. had invited white people to attend his meeting before colored people were known to exist, he would be as crazy, as his imagination is now wild, and his conclusions visionary. Has John's language no force? But the simile. True, now for the simile.

I will apply Mr. P.'s logic, and see what declarations have no force, according to his rule. (Psa. xxii, 27, 28.) "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD's: and he is the governor among the nations." If all do not turn unto the Lord, and worship before him, then this language has no force, and the writer appears as much deranged as Mr. P. (Psa. lxxxv, 9, 10.) "All nations whom thou hast made shall come and worship before thee, O LORD, and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone." If all nations whom God has made, (and I believe he made all,) shall not come and worship before him, why then. Mr. P. decides what shall be the conclusion. Again, (Ephes. i, 10,) "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." If all things are not gathered together in Christ, Mr. P. has decided that there is no force in the language, and the apostle must be deranged. With such authority, I must conclude, that there is force in this language, and that those are beside themselves who will not believe it.

The simile is farther useful. "The soul that

sinneth it shall die." Apply the simile, "Death has passed upon all men." And "The righteous shall be recompensed in the earth: much more the wicked and the sinner." Apply the simile.

Mr. P. excels in strange things, and wonders. His taste for delightful things, is exhibited in the following, from page 16: "We can scarcely select a more delightful representation of the eternal happiness of heaven, than that brief declaration of the prophet Daniel: many of them that sleep in the dust of the earth shall awake: some to life everlasting—but others are represented in perfect contrast—and some to shame and everlasting contempt." Mr. P. has given an insight, or a prominent trait, of his character, as a Christian. He is delighted with this view of heaven. The idea that a moiety of his brethren of the human family shall be wretched at the resurrection, fills his bosom with rapture. Stop, friend, this is not a representation of heaven. Pray, Sir, what is the dust of the earth? and when do men sleep in it? At death, we learn, "That the dust shall return to the earth as it was, and the spirit shall return to God, who gave it." Can men sleep in the dust of the earth, in their body, when they are out of it? Paul explains this to you, when he says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The carnally minded are dead, or asleep in the dust of the earth. Possibly you may be asleep yourself, and Paul's exhortation will then be forcible language to you. When you shall be awake, and Christ shall give you light, you will rejoice in that heaven where "all nations" shall assemble to worship God, and glorify his name; where "every knee shall bow, every tongue shall swear, surly shall say, "In the Lord have I righteousness and strength." (Isa. xlv.)

H. F.

(To be continued.)

FROM THE CHRISTIAN INTELLIGENCER.

That the gospel is a divine institution, all Christians acknowledge to be a fact; a fact which is easily proved by deductions from acknowledged principles, and if true, it is but reasonable and rational to suppose that God hath determined that it should be proclaimed to the children of men, as they are the objects of its institution and proclamation. Hence we may suppose further, that God hath set apart persons for the express work of the Gospel's promulgation, whose duty it is to preach the word faithfully, distinctly and feelingly.

But a question may here be asked, What are the peculiar sentiments, or ideas, which compose, or are embraced in the Gospel, which are to be declared to mankind, and what should be the manner of the preacher and the quality of his discourses, touching the subject matter, of the same? A preacher may preach all day upon a subject and state only those things which are true and correct, and yet I apprehend not much good may be done. His hearers may not be made better. They may know more about many things, but their knowledge may be of that kind which is not adopted to their wants and needs and situations, and hence the speaker's labors are lost, and the people have listened in vain to his illustrations and animadversions.

The gospel must have been designed by the great Creator as a blessing for mankind, and if they visit the house of worship and return home no better than when they entered the house of God, we may infer from thence that the gospel was not preached, or that it was not preached as it should have been on that occasion. I have long been of the opinion, that all orders of Christian preachers have indulged too much in vague speculations and abstruse reasonings, when they have appeared before the people to instruct, edify and enlighten them respecting those matters in which they are materially and essentially interested and concerned.

It is a practice, which, I apprehend, is too common among those who warn the righteous and wicked, that instead of declaring their own sentiments fearlessly and candidly, they indulge in animadversions upon the sentiments, and characters, and motives of others, trace out their errors and false notions, and dispose of the whole in a manner which exposes the abettors of such doctrines to censure and ridicule, and perhaps fastens a stigma upon their characters and does them essential injury. Now, for one, I believe this course of procedure, although common, is injurious and pernicious; and can do but little if any good to those who hear such preaching and witness such displays of wit and arrogance. I for one have been guilty in this respect, and have resolved on reformation.

It is much to be deplored, that many of our Societies, and many individuals in all Societies, are not pleased at all with the preaching, unless the above course is rigidly adhered to, and pursued perseveringly.

When the preacher urges upon their consideration the all important subject of reformation in conduct and emendation of character, dissuading them from sinful courses and practices, and persuading them to pursue the ways of virtue, uprightness and peace, they call it *dull, dry, unprofitable preaching*. And why is this? It is because our preachers have been obliged to preach, almost uniformly, doctrinal discourses, in order that people might know their sentiments and understand their doctrine; and they have found it necessary, too, in many instances, to examine the doctrines of others, that they might show their fallaciousness, the truth thereby being rendered more obvious.

But there is no necessity for such preaching now. Few who are established in a belief of opposing doctrines, attend our meetings; hence the main object of our preachers should be, to encourage the people in the ways of well doing—to paint, in brilliant and glowing colors, the loveliness of virtue, and the blessedness of a compliance with all the dictates of wisdom and the requisitions of God. It should be distinctly and emphatically declared, that *to be carnally minded is death, but to be spiritually minded is life and peace; that the way of the transgressor is hard; but that wisdom's ways are ways of pleasantness, and all her paths are peace*; that we may expect happiness only in a prompt discharge of incumbent duties, and a hearty compliance with the various requirements of the Father of our spirits, an upright course of conduct, and a well directed train of thoughts.

True it is that holiness and happiness are inseparably connected together—so that if we would be happy we must first be holy. The preacher then should persuade men by the meekness and gentleness of Christ to be reconciled to God, to do works meet for repentance, and to return unto the Lord who will have mercy, and to our God who will abundantly pardon.

I would not be understood to convey the idea that it is improper to preach doctrinal discourses occasionally, and to illustrate some doctrinal idea in every discourse, but such illustration, I apprehend, should not invariably be the burden of the discourse.

To enlighten the mind, elevate the affections, warm the heart, inform the understanding and subdue the evil propensities of man, should, I believe, be the GRAND OBJECT of all preaching, *not* to please the fancy—gratify a vain curiosity and rivet bigotry and prejudice more firmly in the mind.

But I would not dictate. My youth admonishes me to speak on this subject with all proper deference for the opinions of my elder brethren in the gospel ministry. I have thrown out these suggestions hoping they may be useful. The Lord direct us all in the way of truth and obedience.

THEODORET.

PERIODICAL PUBLICATIONS.

The publisher of the Saturday Evening Post, Philadelphia, proposes to complete and publish in pamphlet form, a list of all the periodicals in the United States for 1831. He believes that such a work will be valuable for reference, and of much benefit to merchants and others desirous of advertising, and he respectfully solicits the aid of the craft in endeavoring to render it as complete as possible.

He desires that one or more numbers of each publication in the Union may be forwarded to him, as soon as possible—at least two numbers should be sent, by different mails, to avoid failure from miscarriages. To those who comply with this request, a copy of the work will be forwarded on its completion.

The design of the publisher is not to realize profit, but to afford the public a work which cannot but be of general advantage. The price will, therefore, be as low, as the expenses of the undertaking will admit.

All publishers of newspapers are requested to insert the above notice.

FROM THE TRIUMPH OF TRUTH.

DEFECTS IN PARTIALISM.

I. *It cannot be prayed for.* An individual who has been grossly wronged and injured, may perhaps, in the fury of the moment, pray that the person by whom he has been wronged and injured may be miserable world without end—but when passion subsides, and the calm hour of sober reflection ensues, such a prayer will not find an abiding place in his heart. It is believed that no good man can pray that never ending torment may be the doom of a single soul, however sincerely he may believe that such will be the result. Hence Partialism cannot be prayed for—which is a defect of no little weight, in our estimation, against the truth of that doctrine.

II. *It cannot be hoped for.* However sincerely we may desire that our enemies may suffer, it is not in human nature, in a calm moment, to hope for the endless damnation of even a single soul. Paul says—"And hope maketh not ashamed, because the love of God has been shed abroad in our hearts by the Holy Spirit." Such is the hope of the Christian. It is a hope, the avowal of which causes no shame. Should any individual hope that God may inflict more pain on some of his creatures than will be for their good, all we have to say is—that individual is not a Christian—he is not possessed, neither of the hope nor spirit of the Gospel.

Reader! what dost thou pray for? Dost thou pray that some of thy fellow-beings may be miserable world without end? Surely thou canst not offer such a petition at the throne of grace. Yet, remember, "whosoever is not of faith is sin." Thou art exhorted to pray without doubting. Thou canst not pray, in faith, that Partialism may be true—for though thy faith is strong in favor of endless punishment, thy prayers are stronger in favor of Universalism. Do not, I beseech thee, *do not pray in unbelief*.

Reader! what dost thou hope for? Dost thou hope that Partialism may be true? Surely thou wouldest be ashamed to avow such a hope. Methinks I hear thee express a hope that all may be saved. This is Universalism—and it is the only system the truth of which can be sincerely desired by the feeling heart. "I am not ashamed of the Gospel of Christ."

Reader! a doctrine for which thou canst neither *pray* nor *hope*, is not worthy of thy *belief*. The doctrine for which thou canst *pray* and *hope*, and rejoice in *believing*, is the truth of the Divine Testimony. That doctrine is Universalism. T.

FROM THE UNIVERSALIST EXPOSITOR.

RESULT OF THE PROPOSITION, THAT GOD IS GOOD TO ALL.

"The Lord is good to all, and his tender mercies are over all his works." Psalm cxlv, 9.

There are some truths in divinity so manifest, that they are received alike by all who bear the Christian name. Of this number, we are happy to reflect, is the proposition that God is good to all, that his tender mercies are over all his works. Taken at least in its simple and lowest sense, it is not a sectarian tenet, but a truth universally acknowledged; for there is perhaps no christian, of any denomination, who would allow himself to doubt that God is good and merciful, *in some way and at some period*, to every creature he has made. Thus far, we all are agreed; and this circumstance seems to confer, even on a truth so important in itself, an additional interest, when we reflect how few are the points upon which we are unanimous.

Let us not be misunderstood. It is indeed possible that many adopt certain doctrines, which, if carefully traced out to their necessary conclusions, would be found to involve a denial of God's goodness to all; but if this be the fact, the denial still appears to be unintentional, and even unsuspected. Those brethren, for instance, who hold that God either created some for endless damnation, or else predestinated them to that doom before they were born, hold also that, in this life, he is good even to these reprobates, and that here he bestows upon them innumerable blessings; he lengthens out their lives, forbearing long with their transgressions; he fills their hearts with food and gladness; he kindly gives them the endearments of friends, and of society. And those, again, who believe that God created all, indeed, for future bliss and glory, but that some will nevertheless become infinitely wretched, merely through the obstinate abuse of their own free wills—those who maintain this position, maintain also that God is good to these irreclaimable sinners, in bringing them into existence, in providing for them an all-sufficient savior, in granting them a day of probation, and in the unwearied invitations of his spirit, urging them to repentance and salvation. In short, christians of every denomination, strenuously assert the simple fact, that the Lord is good to all, that his tender mercies are over all his works; although they differ in determining how long this will continue to be the case, and in what particular respects this goodness is exercised.

Before we proceed to point out the conclusions which necessarily result from the proposition, it may be well to consider what are those reasons so manifest and so powerful, as to bring all our divided sects to agree on this point. We can be at no loss in ascertaining them, if we reflect, but for a moment, how horrible, how blasphemous, would be the contrary supposition: that our Father in heaven had forced a single creature into a miserable existence, without the alleviation of one kind parental feeling towards it, and with a relentless determination that, unoffending as it yet was, it should never receive a solitary blessing! Humanity shudders at the very thought of such unprovoked cruelty, such unnatural, unheard of barbarity; and to imagine it in the Creator, would be, at once, to blast all his moral glory. For it requires but a single instance of outrage against the principles of goodness, if perpetrated without provocation, and persisted in without repentance, to stamp any character with indelible infamy, in the view of every good being. So manifestly is the truth of our proposition indispensable to the moral perfection of Deity. Nor is this all. It is as manifestly indispensable to the exercise even of his justice, which is too often set in contrast to his goodness. For what possible justice could there

NOTICE.—The Ladies' Dorcas Society, Grand-st., will meet at Mrs. Fitz's, 117 Ludlow-st. on Wednesday next, 21st, at 2 o'clock, P. M.

be in God's punishing a dependant creature, whom he had brought under no obligation to himself, by any act or design or favor? Admitting even, what many seem to think, that the principle in question is naturally opposed to goodness, yet to talk of justice which is neither preceded, nor attended, nor followed by goodness, shocks all common sense. As well might we talk of a tyrant's justice in punishing the delinquencies of an unprotected slave, whom he himself stole from his native shore, and on whom he has never since either conferred or intended a favor. So clear and decided is our innate sense of right and wrong, in this respect, that to exclude a creature, originally and forever, from all share in the goodness of God, would, in our conscience, relieve him from all allegiance; and at the same time leave a stain on the character of his Maker, which infinite deeds of kindness towards others, could never conceal.

Such is the train of thought, which the very supposition awakens. That the truth of God's goodness to all is universally received, is not owing so much to the fact that it is positively asserted by the Scriptures, for christians have always been dexterous in misconstruing the language of texts and in parrying their decisions; but it is so clearly taught by our moral sense, it is so guarded by our fears of blasphemous imputations, it is so interwoven with every idea of the being and perfections of a Deity, that we cannot remove it wholly from our minds.

Having mentioned that the truth of our proposition, when taken at least in its lowest sense, is universally received, and having also considered its importance as a fundamental principle in theology, we are now prepared to use it as a standard by which to try the correctness of other tenets. And we shall accordingly bring to this test, the common doctrine of endless misery; for we are confident that, to preserve consistency, either that doctrine, or our proposition, must be wholly abandoned. We entreat the reader to follow us carefully through the examination; and if he finds it faithfully conducted, to pronounce the decision without fear or favor.

That he may enter on the subject with all the advantage of preparation, it is proper that he be apprized, in the plainest manner, of the peculiar character of our undertaking. We repeat, then, that we shall now proceed to show, that the common doctrine of endless misery, necessarily contradicts our proposition, taken in any sense whatsoever; and that it would inevitably prove that, to some, the Lord is not good in any possible way, nor at any period of their existence: neither in creating nor in preserving them; nor in giving them temporal comforts; nor in sending his Son to die for them; nor, finally, in consigning them to endless wo.

We are taught, by the doctrine in question, that God knew from eternity, that some of mankind, if created, would become infinite sufferers in their existence, either through their own perverseness, or his inexorable decree; and still we are taught that, with all this foresight, he voluntarily brought them into being. Was this an act of goodness towards them? Or, is it possible that their Maker could have thought he was conferring a benefit upon them, foreseeing as he did, the eventual result? No, indeed; in the very set, God must have known that it would be mercy beyond comparison, to relent, and leave the yet unconscious beings unfeated. Will it be said, that, as the uncontrollable Governor of the universe, he had a sovereign right to act his pleasure in this case? Be it so, then. Still, he knew it was not *good* for those wretches, to bring them into existence. Infinite and self-originated cruelty could not have devised a more complete gratification, than the introducing of such an existence, knowing, with absolute certainty, that eternal torment would ensue.

We may indeed, be told in reply, that God's

infallible knowledge of their approaching doom, did by no means necessitate them to incur it; that he endowed them with power competent in every respect, to avoid the tremendous consequences, which he still knew they would suffer; and that if they neglect the means, theirs alone is the fault.

But what relation has this to our subject? Admit the truth of the reply to the utmost extent, it gives no color of goodness to the conduct with which their Maker has been charged: it does not show that their creation was a mercy to them; nor that God expected it would prove to be such. The parent who voluntarily places his child on a fatal precipice, whence he knows it will fall, though through its mere carelessness, is not the more merciful in so doing, for having warned it, knowingly in vain, of the danger, or for having provided it with useless means of preservation. What should we think to hear such a father, impudently maintaining, on this ground, the goodness of his act? In vain would he attempt to silence the condemning voice of justice, by showing that his child was a free agent, and capable of preventing the catastrophe, had it only obeyed him. Let us but know that the parent foresaw the consequence which had actually occurred, and that circumstance decides the case: the blood of his child, negligent though it was, is on his soul. There is not a plainer principle in morals, than that the expected result of a perfectly deliberate and voluntary act, determines the nature of the motive. When an action is performed from the expectation that the consequences will be beneficent, the motive is good; and in the opposite case, malignant. And if our heavenly Father has created any, in clear knowledge that their being will prove to them an endless curse, no piety can suppress the conviction that he was not good to them in so doing. The supposition of their free will, does not affect his conduct; it can only implicate them in folly.

Having seen that the doctrine of endless misery necessarily denies that God was good in creating its victims, we may now proceed to the fact that it also denies his goodness in preserving them.

It is not uncommon to hear pathetic declamations on the astonishing mercy and long suffering of God, in continuing the lives of those who, it is said, he knows will endure his eternal vengeance. But does he not likewise know that they are, the meanwhile, increasing the weight of that guilt which is to sink them deeper and deeper in the horrible pit of despair? Does not the Allwise know that each succeeding moment adds new fury to the intolerable hell that awaits them? Why, then, does he not in mercy, cease to protract their lives, and stop the accumulation of endless wrath? It cannot be pretended that he continues them here, in hope they will at length repent; for it is admitted that he knows they will not. The father who intentionally neglects to call his child to an account, till it may grow wicked enough to occasion tenfold torture in the day of retribution, is humane and affectionate, compared with what this doctrine represents our Father in heaven.

We have sought for the mercy of God towards the supposed heirs of endless wo; we have sought it in their creation, and in their preservation; but in vain. Will it now be said, that the Lord is good and merciful towards them, at least, when he provides for them the comforts of this life, the gifts of fortune, and the endearments of society? But the doctrine under consideration does not allow us even this pitiful resource. It teaches, that all these flattering enjoyments are to be brought into the condemning account, at that tremendous bar where hope expires, and mercy is unknown. If so, what are they but deceitful poisons, pleasing indeed for a few short days, but revenging the momentary delight with eternal agony? And can we so belie our convictions, as to pretend that he who should ad-

minister them in clear view of this their final operation, would be good and merciful in so doing?

Nor is the gift of his Son, nor the invitations of his spirit, according to the same doctrine, any thing else than curses without measure and without end, to some of mankind. Why should God cause his Son to taste death for them, knowing that, so far from its doing them good, it would but augment their torments to all eternity! They must answer with their souls, it is said, for the infinite sacrifice. Why, too, should he persist, or even begin, in obtruding upon them those gracious invitations and calls, which are so soon to assume the voice of eternal condemnation? It is folly to pretend that he expects, by repeating them, to bring those to repentance, who, he knows, will be forever impenitent.

We may here be told, again, that if the heirs of endless misery refuse to yield to the calls of God, and to accept an offered Savior, their obstinacy is their own fault. All this we may freely admit; but as has been intimated, this consideration affects the conduct of the creature only, not that of the Creator. Man's guilt in perverting his privileges, can hardly be accounted proof that it was good in God to take advantage before-hand of his known dereliction, in order to force upon him the very privileges, which it was foreseen would become an absolute curse. The physician who gives medicine, which he knows will be abused by the patient to his destruction, has no pretensions to mercy in so doing, notwithstanding the criminality of the victim.

If, then, the doctrine of endless misery does, in effect, necessarily deny that God is good to all, either in their creation or preservation, in their temporal comforts, in the gift of his Son, and the invitations of his spirit; in short, if it denies, as it manifestly does, the mercy of the Creator towards some of mankind, in every possible scene on this side the grave, it contradicts the great fundamental truth expressed in our proposition, and must, therefore, be pronounced false. Its warmest advocates, will not ask us to look to scenes beyond the grave, in search of mercy for the finally miserable. There, according to that doctrine, all heaven storms with wrath upon the helpless wretches. The vast machinery which has been so long preparing for their torture, is put in full operation. Their past momentary delights, are brought forward to upbraid them; the useless calls to repentance, with which they had once been pursued, now exact the long delayed, but cherished demand of vengeance; their once slighted means of salvation come in to increase their torture; and the death of their rejected Savior, is made the choicest dart to transfix them with immortal pangs. Their omniscient Judge, who through time had foreseen the result of all, now beholds it realized: They bewail their existence; they bitterly mourn the protraction of their lives; they blaspheme Heaven in their sufferings. Eternity rolls on; but the arm of a vindictive God tires not. His wrath is as lasting as the throne on which he reigns.

With this horrible result, naturally closes the examination proposed. The reader will judge for himself, we trust, whether the doctrine in question does not involve a denial of our proposition—whether it does not necessarily impute to God, a total want of goodness and mercy, towards some of his offspring. In this examination, it will be recollect, we have taken the doctrine under its most plausible form, that of *free-will*. While we have been passing it under trial, we have been careful to conduct the case on the ground only of God's infinite knowledge, and have borne to add the more disagreeable and unpopular supposition, of his foreordination or decree. And we scarcely need remark, that if the doctrine, with all this advantage, is still incompatible with infinite goodness, it is impossible to render it less so, by any amendment, short of denying the foreknowledge of God.

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REMOVAL.

The Publication Office of the CHRISTIAN MESSENGER is removed to No. 22 Division-street, ground floor, a few doors from the corner of the Bowery.

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EXPOSITION OF SCRIPTURE.

"And as it is appointed unto men once to die but after this the judgment," Heb. ix, 27.

A subscriber asks us to explain this passage of Scripture.

By a reference to chapters vii, viii, and ix, it will be seen that the apostle was comparing Jesus Christ to the Jewish High Priest—"heaven itself" to the Holy of Holies in the temple—and the death of Christ on the cross to the annual sacrifice of expiation. It will also be seen by a reference to the verse following our text, that a formal comparison is instituted between the facts therein stated. 1. "And as it is appointed unto men once to die," "so Christ was once offered to bear the sins of many." 2. As "after this (death) the judgment," so "unto them that look for him shall he appear the second time without sin unto salvation." Here it is obvious, that Christ's being offered to bear the sins of many, is compared to the death appointed unto the men spoken of in our text; and that Christ's appearing a second time unto salvation, is also compared to the judgment succeeding that death.

The question will here arise, Unto what men is it appointed once to die? To much the larger part of Christians, this question may appear as of little consequence: for they do not doubt that the apostle meant to affirm in our text, that it is appointed unto all men once to die. It would be well, if such christians could remember, that the apostle did not say so, and that what he neglected to affirm, they need not add to his writings. It would be well, also, if they would acquaint themselves with the important fact, that the apostle evidently intended, by the use of the article *the*, which is neglected in our translation, to restrict the word *men* to some individuals, or a single class. The question still recurs, Unto what men alluded to in our text, is it appointed once to die? We answer, the Jewish High Priests, to whom the apostle had been comparing Jesus Christ. He had said nothing of men in general, and therefore would not be likely to affirm any thing of them, and least of all, in our text so intimately connected with the context.

It will again be asked, what death did the Jewish High Priests die? We answer a typical or figurative one. They died in the sacrifice they offered, by whose blood they expiated their own sins, and the sins of the people, and entered into the Holy of Holies. This was done once every year. And as it was appointed unto them thus once to die every year, so Christ was once offered to bear the sins of many. The comparison is intelligible and clear. Read Levit. ix, x, and xvi.

But what judgment is that spoken of in our text? By a reference to Exodus xxviii, an ac-

count of the High Priest's pontifical dress will be found. Among other articles, there is a description of the breastplate of judgment, in which were set twelve stones, upon which were engraved the names of the twelve tribes. It is said, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

When wearing this breastplate, on which were inscribed the names of the twelve tribes of Israel, the High Priest stood in a manner the representative of the whole nation. By the Urim and Thummim the Lord made known his will or judgment. Hence, when the annual expiatory sacrifices had been offered for the sins of the people and the High Priest, as their representative entered into the Holy of Holies, to appear more immediately in the Divine presence, the Urim and Thummim, we conclude, discovered to him the judgment of God, viz. whether he accepted them or not. Thus the High Priest bore the judgment of the children of Israel upon his heart. He then returned from the holy place to bless the people without, who were waiting and looking for him. So Christ, the great High Priest of the whole human race, not by the blood of bulls and goats, but by his own blood, hath entered into heaven itself, to appear in the presence of God for his people. But Christ entered not as the High Priest was wont to do with trembling. He knew that he was accepted. Hence says the apostle, "to them that look for him he shall appear the second time, without sin (a sin offering) unto salvation."

The second appearing of Christ was, beyond all fair debate, at the end of the Jewish dispensation, and at the establishment of his spiritual kingdom, according to his own word, Matt. xvi, 28, xxiv, 29, 30, 34, 35, &c.

This view of the subject makes the apostle consistent with himself, preserves the argument unbroken, justifies the formal comparison he was drawing in our text and the following verse, and clearly sustains the glorious doctrine of Universal salvation, which the great apostle of the Gentiles so frequently and plainly inculcated.

S.

EVANGELICAL CHRISTIANS.

We are amused in reading our Limitarian publications, with the frequent repetition of such phrases as the above. There seems to be an insatiable desire in some people to monopolize all the pious epithets our language affords. To call themselves Christians is not enough. They must be orthodox or evangelical, or something a little better than their neighbors. It had never before occurred to us, that a man could be a christian without being an evangelical, that is, a gospel one. And we still doubt a little the strict propriety of such high sounding expressions, however popular they may be—But what exclusive right have our limitarian

friends to appropriate to themselves the epithet evangelical? Does their Creed embrace all, that pertains to that gospel which was preached of old unto Abraham, saying, "In thee, and in thy seed, shall all nations be blessed;" or to that gospel which was announced by the angel to shepherds, saying, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people?" Our modern evangelicals have rejected the peculiar truths, that rendered the preaching of Christ and his apostles, the gospel. Their good tidings are, that if our names were written in the book of life from the foundation of the world, or if we will be born again, which can be effected by the sovereign influence of the Holy Spirit alone, we may not only be saved from hell ourselves, but also have the unspeakable pleasure of looking down upon our impenitent relations and friends, in their undying torments there forever. We confess we are sometimes more than half disposed to think, that the term christian needs some qualification before it can be applied to such people, but at the same time, we feel that evangelical is the last word in the English language to express that qualification.

S.

UNIVERSAL SUPPLICATIONIST.

On another page will be found a communication over this signature. We admire the writer's candor, and the truly christian spirit his articles breathe. It is our happiness, however, to differ from him in our opinion of the amount of evidence afforded us by the Scriptures in favor of Universal Salvation. With our friend and correspondent, we hope and pray for so glorious a consummation of the divine plan. But our faith in that doctrine is, in the language of the Apostle, "the foundation of things hoped for;" and our prayers for the redemption of our race are offered, we trust, "without wrath or doubting." We are deeply impressed with the importance of the duty enjoined by St. Paul, "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." We rejoice in the assurance he has given us, that "this is good and acceptable in the sight of God, our Savior." But when it is deliberately declared, that God "will have all men to be saved, and come to the knowledge of the truth," we find in it the highest reason for the duty we are called to perform, and the firmest confidence, that as our prayers are good and acceptable in the sight of God, so, since they are in accordance with his will, they cannot be in vain.

For ourselves, we cannot feel satisfied with the belief, that it is barely "possible" God may finally effect what every christian's heart so much desires, and what he himself wills to accomplish. Nothing short of a moral, I had almost said an absolute, certainty on this point, meets our wishes or enables us to "rejoice with joy unspeakable and full of glory." Nor can we for a moment bring ourselves to believe, that the minds of the Apostles were thronged and disquieted by doubts and apprehensions, relative to the final and universal triumph of Christ over sin and death. Whenever they spoke of Jesus, it was with "full assurance of hope," that he would gloriously accomplish the objects of his

mission. St. Paul declared, that 'God hath highly exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.' Such language, it seems to us, does and can mean nothing less than a universal and willing subjection to Christ.

But it was not our object in the present article, to offer the proofs of our faith. We believe in the doctrine of universal salvation. We have no wish that our faith in a doctrine so congenial to the best feelings of the human heart—so honorable to our Master and our God, should be weakened and destroyed. Believing it ourselves we would that others could embrace the same happy faith. We have no fears that Universalism will make man immoral. Indeed we are confident, that its influence is highly salutary in society, tending to promote every virtue, to lead to humility and godliness and peace.

"Universal Supplicationist" may be assured of our most affectionate regard—that his communications will always receive a welcome—and that, while we rejoice in his prayers for the salvation of all men, our own will be, that his may soon be offered in *faith* "nothing doubting."

S.

NEW INVENTION.

Though "God hath made man upright, yet they have sought out many inventions." And of all inventors, our Presbyterian friends certainly bear off the palm. *Three, four, thirteen, and we know not but twenty-three, days' meetings*, with all the accompaniments thereto belonging, have been invented, and put in operation for more than six months, with a success that might shame the inspired apostles themselves. But whether our clergy are becoming more zealous in their labors at saving souls, or whether the people are growing careless and dull of hearing, we know not. At any rate a new invention has made its appearance. How can men be saved without Three Days' Meetings? And what good will Three Days' Meetings do without people attend them? And who will attend them without he is invited? So here we give a copy of the invitation card, which has been liberally scattered in the upper part of the city, thrown into shops, and sometimes kindly and politely pasted on the front door of private dwellings, as Theatre Bills are displayed on boards, or calls for a Ward Caucus, are pasted on the lamp posts.

This Family are invited to attend a Three Days' Meeting, in the Presbyterian Church, corner of Broome and Ridge-streets. Service will commence on Thursday afternoon at three o'clock.

We have read of a certain king who invited "the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers" to attend a religious (we think not a Three Days') meeting on the plain of Dura. There was a powerful revival, a great conversion there, insomuch that only three remained obdurate and unbelieving. These were cast into a burning fiery furnace, as a most wonderful display of "vindictive justice." In modern times *all* the people are invited, and they have great revivals and miraculous conversions, but they are not so general as of old. The only reason of this is, that the burning fiery furnace, now threatened, is farther off, out of sight, and may very easily be escaped. It is true the heralds make what amends they can by representing it much *hotter*, and as lasting much *longer*. But it will not do. People are becoming self-willed. They will go to meeting, and worship God because they *love* him, not because they are afraid of a burning fiery furnace.

Do our Presbyterian friends recollect the saying of one whom they call Master, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them?" And suppose, that the Universalists should conclude to have a three or thirteen days' meeting, and should send little invitations of the above nature to families in that denomination, and should paste them on their doors, how would they receive it? Would they not regard it as a public insult? Suppose Miss Francis Wright should invite families to attend a course of Atheistical lectures to continue three days. What would they think of it?

We wish our Presbyterian friends great success in their new invention. While they thus do to others as they would be treated themselves, they cannot fail of an approving conscience, of very much recommending their own piety, and also the beauty and worth of their religion. S.

AWFUL TIDINGS FROM VERMONT.

We are indebted to the New-York Evangelist, (with a perusal of which we have been politely favored by a friend,) for the following melancholy intelligence. It was taken by the Evangelist from the Vermont Chronicle.

"HOW SHALL THE REVIVAL CONTINUE?

Messrs. Editors—About one year ago, the question, "How shall we have a Revival?" was ably answered by a number of individuals, in the Chronicle. These answers did good. We have had a revival in almost every town where the Chronicle is read. More than one hundred towns in this state have shared in this glorious work, and more than 5,000 souls have been converted unto God.

But how small is this number, in comparison with the multitude who are left unconverted!—At the least calculation, there are now 200,000 persons in Vermont, who give no evidence that they have ever been *born again!* Supposing revivals should continue for years to come, as the year past, it would take 40 years to convert this whole number. But who can assure us that these 200,000 persons will all live forty years?—And what shall be done for the hundreds of thousands more, who shall inhabit this state in less than 40 years? In truth, this subject affects my heart; at the rate sinners have been converted the past year, which has been the most glorious Vermont ever knew, I cannot see how one fourth part of the inhabitants of this state can ever be saved! Oh, then, let some of your correspondents, whose hearts are full of *faith* and *zeal*, answer the above question—"How shall the Revival continue?" J.

We do not much wonder that the writer of the above should be affected. *Two hundred thousand souls* in the little state of Vermont going down to hell!! Not one fourth part of its inhabitants can be saved!!! No: not even if the Revival continues—and there is little prospect of that—none at all, indeed, unless some pious man, "whose heart is full of *faith*" that 200,000 souls must inevitably be lost, will take up his pen and write an article or two for the Vermont Chronicle.

We were born and educated among the green hills of Vermont. Our parents and relatives, and many of the best friends we have this side of heaven, are there still. We feel ourselves united to the people of that state by a thousand ties—all the tender associations connected with home and kindred and father-land—"the memory of joys that are past"—and the cheering hopes that we had been taught to indulge of meeting them in a better world. It may easily be imagined what were our sensations on reading the above article.

There is only one source of comfort for us on this occasion. We recollect of having seen, in a little book that our mother early taught us to

regard as sacred, an account of one whom God himself sent from heaven to save the world. As that little book says, he *tasted death for every man—gave himself a ransom for all to be testified in due time—and is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* Since the efforts of Jesus Christ have utterly failed with respect to Vermont, either because it is out of the world, or from some other cause, we do most earnestly beseech some of the correspondents of the Chronicle to devise a way, by which a part at least of these 200,000 can be saved. Christ was willing to lay down his very life for the salvation of man. Cannot some philanthropist in Vermont afford to write a few articles for the same purpose, especially since such labors have already saved 5000. Will he not be encouraged by past success to persevere in a work, from which even Jesus himself did not shrink? There is a slight difference, we confess, in the objects of these saviors. Christ came to save *people from their sins*. Men in Vermont are endeavoring to save them from an *endless hell!* The former never pretended, that he had such a mission. The latter, it seems without any mission whatever, have assumed it of themselves.

But if *three fourths* of the inhabitants of Vermont are going to hell, what, we ask, is the prospect for the rest of the world, and even of this city of New-York? Vermont, with its 200,000 children of the devil, we would tell Br. Leavett, is the very shrine of virtue and morality compared with some places not a hundred miles from the mouth of the Hudson, notwithstanding Three Days' Meeting, the American Tract Society, and the Evangelist besides. But we forget, that virtue and morality are almost infinitely worse than nothing. And Vermont must be converted from its present love of honesty, and truth, and "pure religion," or its case is hopeless indeed.

S.

GRATITUDE.

Gratitude is one of the most ennobling emotions of the human heart. It constitutes a distinguishing characteristic of rational beings, and separates forever, intelligent from mere sentient existence. It is a kind of blissful feeling accompanying the heartfelt acknowledgement of favors, or in the beautiful language of a deaf and dumb pupil of the Abbe Sicard, "gratitude is the memory of the heart." It springs up spontaneously in the susceptible and feeling soul, and breathes itself forth in the half stifled sigh—in the falling tear—or in the genuine offering of unpolluted lips. It delights not in the loud acclamations of the vulgar multitude—it avoids all ostentatious show so common among the wealthy and the proud, but it rises calm, silent and exstatic, a pure sacrifice of the heart, an offering of the best and holiest affection of the soul. It is a deep, thrilling, heavenly feeling that needs not always the tardy and inexpressive vehicle of words to convey its sacred message. No: We oftener read its language in the moistened eye; and trace its secret meaning in the countenance lit up even in the midst of grief by more than earthly joy. It beams forth from the pure recesses of the soul; and though no voice is heard giving it utterance, we still behold its nobler manifestations in the humble yet happy demeanor of its offerer, in the deep workings of his generous spirit—in the dignified animation of his heart.

S.

MODERN REVIVALS.

"By their fruits ye shall know them."

Suicide.—A Mr. Ephraim Taylor of Phelps-town, in this county, says the Ontario Phoenix, committed suicide by hanging himself, on the 2nd inst. He was a respectable independent farmer, one of the oldest settlers in the county, and had been a member of the Methodist church

for forty years. He was in a state of insanity, supposed to have been caused by religious depression.

The N. H. Patriot gives another account of a very respectable young lady in the town of Antrim, N. H. by the name of Hunt, who committed suicide by hanging herself on the 15th ult. She had attended a *three days'* meeting, become, to use the technical phrase, "*an anxious inquirer*," but was not "converted," and under the impression she had committed the "*unparable sin*," and "*sinned away the day of grace*," she sought death in the manner above related.

We take the following from the last L. I. Inquirer, published at Hempstead, Long-Island.

Povery in Queens County.—An occurrence took place a few days since in this town, which, for its baseness, deserves to be held in remembrance. The teacher of one of our common schools objected to sending his children to a Sunday School in the neighborhood from a conviction that the teachers of said school were not competent to impart useful instruction to youth. He was immediately reported to one of the 'blind guides,' who pronounced judgment upon him the next Sunday in his prayer, in nearly the following manner: "Oh Lord! if there be any who are opposed to our Sunday Schools, let them be *Anathema Maranatha!*" The poor teacher being present, took the liberty to demur to this sentence, stating that he was not particularly opposed to Sunday Schools, abstractly considered; but that he thought six days out of seven, were enough to confine children to close mental application. "Oh well," said the priest, "if you are opposed to *our* Sunday Schools, we must get another teacher!" This bare-faced piece of impudence needs no comment. The import of it is too plain. It is another convincing proof that the clerical aspirants of the day are determined to compel people to aid their schemes at the expense of principle, or to deprive them of fortune, reputation, and even sustenance. * * *

Calm, reflecting men, cannot but view this thing in a proper light: a poor, sinful being, calling upon the Almighty to curse his fellow creature, because, forsooth, he refused to place his children under the tuition of ignorant teachers; and then threaten to deprive him of the means by which he obtained even his subsistence! The thought is too horrible, too blasphemous to dwell upon. Names are at our disposal, and can be furnished at any time.

MODERN PREACHING.

We find the following in the last Trumpet. It is taken from Burnet's History of the Reformation, and exhibits the efforts of the Roman Catholics, to obtain money and power just before the Reformation. Cannot a striking resemblance be found in it, to modern practices?

"They used all the force and skill of their industry to raise the people into heats, by passionate and affecting discourses, that both inflamed a blind devotion and *drew money*. But there was not that pains taken to inform the people of the hatefulness of vice, and the excellency of holiness, or the wonderful love of Christ, by which men might be engaged to acknowledge and obey him. And the design of their sermons was more to raise a present heat, *which they knew afterwards how to manage*, than to work a real reformation on their hearers. They had also intermixed with all divine truth so many fables, that they were become very extravagant, and that alloy had so debased the whole, that there was great need of a good discerning to deliver people from those prejudices which these ministers brought upon the whole christian doctrine."

Nothing is troublesome that we do willingly.

FOR THE CHRISTIAN MESSENGER.

MESSRS EDITORS.—Although I call myself a Universalist, yet, perhaps I may differ from you and many other Universalists, respecting the propriety or expediency of teaching certain points of doctrine. Should this be the case, yet from the good feelings you appear to cherish for all liberal minded christians, I trust you will sometimes indulge me so far as to publish my views respecting religion, when I assure you, my communications shall ever be short, and always in accordance with the sentiment of "peace on earth and good will towards men." As I before stated, I call myself a Universalist, yet I am not what is called a strict Universalist, nor a Universal Restorationist, but I profess to be a Universal Supplicationist.

I would ever as St. Paul exhorts, make supplications, prayers, &c. for all men: In short I think it the duty of every christian to pray for the final salvation of every son and daughter of Adam, for no one can with any propriety say that it is impossible for God to cleanse and save the most obdurate sinner, and as he by his inspired apostle has taught us that it is a part of the christian's duty to pray for the salvation of all men, surely the benevolent mind may at least believe that God can accomplish their salvation, for we no where read that his arm is so far shortened that he cannot save—neither is it reasonable to suppose that our heavenly Father would teach us to pray for the salvation of all men were it impossible for him to effect their salvation.—Furthermore, I find great and glorious promises in the scriptures which also afford me grounds to hope for the salvation of all men, and to believe it may be possible that God will finally accomplish it—yet the scripture does not appear to me to be so explicit on that point, as to warrant me in proclaiming it to the world as a certainty. I would never then from the limited knowledge I myself have of the subject, teach as a point of *doctrine* that all men will be saved. It should be a part of my system, to rest that point with him, who alone knows, and in submissive silence, to wait till the great teacher death shall determine it. I would express then no decided opinion on that subject, further than what is plainly revealed in the scriptures. Should the question be asked, what is plainly revealed in the scriptures? I answer, to me it is plainly revealed, that all men may be saved if they will but repent and turn to God, &c. Again as it does not appear to me that the doctrine of endless misery is taught in the scriptures, I would never be wise beyond what is written, I would be cautious how I judged my brother to eternal wretchedness, without a "thus saith the Lord." As to punishment, it is plainly revealed that God will reward every man according to his works—that the way of the transgressor is hard, that the obdurate sinner shall be beaten with many stripes, &c., but we are no where explicitly told how long God will punish the sinner. Our heavenly Father has not seen fit to open to us all the arcana of heaven—we should recollect that we are mortal men, and that we yet see through a glass darkly respecting many things, especially the duration of punishment—and as God has not revealed to us, in the scriptures, how long he will punish the sinner, let us be cautious how we too hastily venture on so tremendous a subject. Let us confine ourselves to subjects within the sphere of our knowledge. Let us teach the sinner, he may be saved if he will repent and forsake his sins—Let us teach the christian that it is his duty to pray for his enemies rather than too hastily to judge them to eternal wo and wretchedness. In short let us ever make supplications, prayers, &c. for all men, and after having so prayed, let us not by teaching the doctrine of endless misery, at once say, that our prayers are unavailable.

UNIVERSAL SUPPLICATIONIST.

Stamford, Conn.

FOR THE CHRISTIAN MESSENGER.

ADVERSITY.

"Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head."

If prosperity has its pleasures and enjoyments, adversity has its uses; and is mercifully designed to wean our affections from the things of time and sense. It teaches us what little dependance we are to place in the continuance of earthly happiness, and its inability at the best, to satisfy the high and lofty aspirations, in which the mind of man is constantly engaged. And yet, who that hath been tried by adversity but has felt its sternness? what heart that has not known

"It is a bitter trial to forsake
E'en for a season, in this changeful world,
The things we cherish?"

And who, without a momentary struggle, can meet the cold averted glance, and but half extended hand, of those we have loved and trusted in? Though these for a season may wound the breast of sensibility, yet to the christian it can be but momentary; his thoughts will partake of the character of the Being he worships, and being fixed on things immortal, will enable him to feel such true dignity, as can pity the littleness of soul that could insult misfortune merely because it was such.

Whatever may have been the cause of our affliction, is it the loss of health, of friends, or fortune; is it any, or all of these, even then there is a source of consolation, from which all may derive comfort. It is in fact, only, when all earthly resources fail, and he has known the emptiness of all earthly enjoyments, that man will trust in heaven. Then, and then only, will he entirely place his dependance on his Maker, and in humble confidence repeat 'Thy will be done.' How blinded by sin and folly, how rebellious is the heart of man! When for the most merciful purposes the rod of affliction is used, how many are the discontents and murmurs that arise in our breasts; how do we slight the mercy of divine chastisements, and continue in a course that must end in disappointment. Oh! man, man, regardless of the care of Providence, how madly does he pursue, with the most determined ardor, the phantom of his imagination, and which attained, like bubbles, assures him of its airy nothingness! yet

"Such is life;
The distant prospect always seems more fair,
And when attained another still succeeds,
Far fairer than before—yet compassed round
With the same dangers and the same dismay."

S. A. M.

TO CORRESPONDENTS.

J. B. W.—UNIVERSAL SUPPLICATIONIST—and Z. S. are received, and will be attended to in our next.

LETTERS AND REMITTANCES,

Received at this office, ending December 14th.
P. M. Marietta, Pa.; C. M. Derby, Vt.; P. M. Green Hill, Ga.; E. B. Plattsburgh, N. Y.; J. C. D. Pleasant Valley, N. Y.; A. P. Bethel, Conn.; N. J. S. White Lake, N. Y. \$1; B. H. Cutchogue, L. I. \$2; J. S. Poundridge, N. Y. \$2; G. L. (Long Ridge,) Stamford, Ct. \$20; E. M. Havanna, N. Y. \$1; H. M. and E. G. \$2 each, and T. B. D. and P. S. D. 50 cents each, all of Norwalk, Conn.; S. R. S. Stamford, Ct.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach at the Public School Room, No. 1, in Brooklyn, on Sunday next, 18th inst.—at Middleville, N. J. on Sunday, 25th inst., and at the Academy, in Camptown in the evening.—At Mamaroneck, Saturday evening, Dec. 31st.—At Saw Pitt, Sunday, January 1st, 1832, and at Rye, in the evening of the same day.

FOR THE CHRISTIAN MESSENGER.

LIFE.

When youth's rainbow visions are mingling fast
With the gray tints of sorrow and care,
We linger with pain on the dreams of the past,
And picture the future less fair.

It is said, that life's path is too often forlorn,
That a thorn at each footstep is there,
From the bosom, that hope after hope must be torn—
I believe it, but will not despair.

The cup of existence, with shadow and gleam,
Now sullen, now sparkling appears;
Sometimes it is filled at joy's glittering stream,—
Sometimes at the fountain of tears.

Through the cloud and the sunshine, the tempest and
calm

Of vicissitude, onward we're driven,
Yet FAITH, when we droop, ever offers an arm,
That can bear each tir'd wanderer to heaven.

C. M. S.

"GOD IS LOVE."

*"All I feel, and hear, and see,
God of love! is full of thee."*

Earth with her ten thousand flowers,
Air with all its beams and showers,
Ocean's infinite expanse,
Heaven's resplendent countenance—
All around, and all above,
Hath this record—"God is love."

Sounds among the vales and hills,
In the woods, and by the rills,
Of the breeze, and of the bird,
By the gentle summer stir'd—
All these things, beneath, above,
Have one burthen—"God is love."

All the hopes and fears, that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies—
These are voices from above,
Sweetly whispering—"God is love."

RESPECT FOR THE DEAD.

There is no feeling in our nature stronger or more universal than that which insists upon respect for the dead. It is found in every age and nation. The savage shows a kindness and reverence for the dead, which he never pays the living; and enlightened man ranks it among the most sacred of his duties, to offer the last sacrifice of affection at the grave. If the belief prevailed now, as in ancient days, that the spirits of the unburiied suffered for the neglect of their friends, this feeling might be more easily accounted for; but it does not seem to partake of superstition; it is rather sentiment enlightened, just, and manly sentiment, influencing not only the intelligent, but many beside, who in general seem to be strangers to strong and delicate feeling.

The light-hearted soldier, at the grave of his comrade, feels a heaviness which makes him a better man for the time—the rough seaman leans thoughtfully over the side of his vessel, till the waters, which the plunge of the corpse has broken, are calm and unconscious again. At every village funeral, when the dead lies in the midst of the living, with a fixed and calm serenity on his brow, with an unsearchable depth of meaning in his features, which no mortal eye may read—if it be only a child perishing in the day break of its existence, whose loss will be as little felt in the world at large, as the withering of a garden flower—still he is for the time invested with the commanding majesty of death—children join their hands and look timidly around them—old men lean upon their staves and ponder, though among them, he seems no longer of them, the air of gentle and firm reserve on his countenance gives the impression that he sees what we cannot see, hears what we cannot hear, and is already acquainted with those mysteries of the future, which the living desire and yet tremble to know.

Neither does this interest in the dead cease when they are hidden from our eyes. It follows them to the grave, and makes us regard as sacred the place where we have laid them. The burial place is the retreat of the thoughtful, the shoes of care and passion are put off by those who enter the lonely ground. It has a good effect upon the feelings—it makes the unfortunate more reconciled to this world, and the gay more thoughtful of another—The cold ghastliness of the sculptured marble—the gray stone sinking, as if weary of bearing its unregarded legends of the dead, the various inscriptions showing, sometimes, what the dead were, but still oftener what they ought to have been, subdue the heart to sadness, though not to gloom. And what a lion in the path is public feeling, to all who disturb the repose of the tomb! It is easier to rifle the mansion of the living, than the narrow house of the dead—for the living can, protect themselves, and therefore are less regarded, while the moral force of a wide region is at once in arms to resent an insult offered to the dead. This feeling may be excessive—perhaps it is—but no one can deny that it is energetic and strong. We do not condemn nor defend it—but the thirsty vengeance with which it pursues offenders, shows how deep is the reverence of the living for the dead.

One reason why the home of the dead is thus sacred, is, that this is the place where we lose them. Up to this place we follow them through the changes of life and death: but at the gates of the tomb, they are taken and we are left. We are forcibly driven back, and the mind loses itself in earnest conjectures respecting their destiny—what it may be, now it is thus widely separated from ours.

The most striking and magnificent view we ever saw of the great cataract of our country, represented simply the waters above, and the long line, where they lean to dash below—the rest was left to the imagination, which made out for itself a more profound impression of the grandeur of the scene, than representation or description by measure, could possibly have given. Thus it is with the surface of the ground where the dead are laid: hitherto we come, but no further—we see not how nor where they are gone—this is the boundary, beyond which the living cannot go nor the dead return—and it arrests and chains the imagination, like the place in the ocean where some gallant wreck went down.

EXTRACT

Of an Address delivered on the opening of Mount Auburn Burying-Ground, Cambridge, Mass., by Judge Story.

What is the grave to us, but a thin barrier, dividing Time from Eternity, and Earth from Heaven? What is it but the appointed place of rendezvous, "where all the travellers on life's journey meet" for a single night of repose.—

"Tis but a night—a long and moonless night,
We make the grave our bed, and then are gone."

Know we not,

—The time draws on

When not a single spot of burial earth,
Whether on land, or in the spacious sea,
But must give up its long committed dust,
Inviolate?"

Why then, should we darken with systematic caution, all the avenues to these repositories? Why should we deposit the remains of our friends in loathsome vaults, or beneath the crypts and cells of our churches, where the human foot is never heard, save when the sickly taper lights some new guest to his appointed apartment, and "lets fall a supernumerary horror" on the passing procession?—Why should we measure out a narrow portion of earth for our grave yards, in the midst of our cities, and heap

the dead upon each other, with a cold calculating parsimony, disturbing their ashes, and wounding the sensibility of the living? Why should we expose our burying grounds to the broad glare of day, to the unfeeling gaze of the idler, to the noisy press of business, to the discordant shouts of merriment, or to the baleful visitations of the dissolute? Why should we bar up their approaches against real mourners, whose delicacy would shrink from observation; but whose tenderness would be soothed by secret visits to the grave, and holding converse there with their departed joys? Why all this unnatural restraint upon our sympathies and sorrows, which confines the visit to the grave to the only time in which it must be utterly useless—when the heart is bleeding with fresh anguish, and is too weak to feel, and too desolate to desire consolation?

To the members of Temperance Societies.

"Be temperate in all things!"

Temperance Societies, against *Physical* indulgence, are very numerous, and certainly useful; but the word is so used, that it seems to be almost restricted, in its reference, to spirituous or fermented liquors. *Moral* temperance is, perhaps, an object of less personal and public care. He who scrupulously abstains from brandy and wine, will nevertheless give way to anger, spite, petulance, envy, arrogance, pride, intolerance. In every respect except the one, he may not practice the least self-denial, nor consult the comfort, happiness, rights, and wants of those over whom he has control, or with whom he is connected. He may be passionate and proscriptive, egotistical and ambitious, sour and harsh, avaricious and unjust, all the time that he so zealously preaches abstinence, and binds himself and others to repudiate the bottle. We would be glad to hear of the formation of societies for the observance and recommendation of *moral* temperance; for mutual pledges with regard to the *social* and domestic virtues, to the governing and softening of our moral nature. It is nearly as bad to thrust against the lips of others "the cup of bitterness," as the cup of whiskey; it is not much worse to disorder the head with drink, than to neglect the faults and vices of the spirit.—*Nat. Gaz.*

To delicate minds, the unfortunate are always objects of respect; as the ancients held sacred those places which had been blasted by lightning, so the feeling heart considers the afflicted as touched by the hand of God himself.

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